
THE
CASE
OF THE
Suspended Bishops
CONSIDERED.

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OF THE
Sunderland Billings
CONSIDERED.

(31)

THE
CASE
OF THE
Suspended Bishops
CONSIDERED:
In which
The Unreasonableness
OF THEIR
DESCENT
FROM THE
Present Government,
AND THE
Mischievous Consequence
That hath Attended it, is
DEMONSTRATED.

L O N D O N,
Printed for W. Rayner, 1691.

THE
CASE

OF THE

Supremacy of Bishops

CONSIDERED

The Union of the

of the

DEFINITION



of the Government

AND THE

Mitigation of the Conscience

of the

DEMONSTRATED

LONDON

Printed for W. Roper, 1722

An Examination of the CASE of the *Suspended Bishops.*

THERE is no folly incident to the Sons of Men, but has had some one Pen or other to write either in its Praise, or at least Vindication. And it's natural for Men to imitate their fore-father *Adam*, in sowing Fig-Leaf Aprons to cover their Nakedness. Thence it is, I am nothing surpris'd to see so preposterous, so ridiculous, and so illegal an Action, as was the *Address of the Grand Jury of Gloucester* at the last *Levee Assizes*, in favour of the *Suspended Bishops*, endeavour'd to be vindicated, especially by one who had the unhappiness to be one of the *Addressees* himself. Yet one might have thought Men of any Discretion or Sense, should have rather ventur'd to put a favourable Construction on this piece of Folly, in Conversation among People of the Country where it was transacted, than to expose themselves of new again to the World by an *Apology* little better upon the matter, than the *Address* it self. It has been the unhappiness of Men of our Profession, (I mean the Clergy, whereof I have the honour to be one) that the World has in all Ages tax'd them with

something of willfulness and positiveness of humour beyond the rest of Mankind: And this silly impertinent *Apology* does certainly add to the Calumny, if it be one: For tho' a certain Gentleman of the *Grand Jury of Gloucester* has had the good Nature to Father this expos'd Brat, yet we know that it was a Club of our own Profession, that have had the Honour of bringing it to the World, as they had that of framing the Address apolo- gised for, and inciting the *Grand Jury* to sign it.

If the Church were at the point of Ruin for want of the Suspended Bishops the exercise of their Offices; If the Succession of our *Hierarchy*, derived to this Day without interruption, were thereby in hazard of being broken off; If there were no where in *England* to be found Men capable to handle down to our Posterity the Doctrine of the Gospel, but they; then it had been not only pardonable, but in some sense necessary, to use all possible means, and even those out of the ordinary Road, in order to their re-establishment. But however Great, however Learned these *Suspended Bishops* may be; we are hopeful there are no such Miseries impending upon our Church through their Suspension, as the fear of them should oblige us to break through Laws and Acts of Parliament meerly for their sakes, which is the thing the *Grand Jury of Gloucester* by their Address would have the King to do.

I cannot but regret, that these Reverend Persons who had the Honour to give a noble Testimony of their Constancy and Zeal for the Liberties of our Church and Country in the last Reign, should have been so unhappy as to occasion such a *Schism*, and so many Offences in this: We justly hop'd at the first dawning of this late happy Revolution, That instead of proving Stumbling-Blocks to a great part of the Nation, by casting all the Dust upon our Deliverance was in their Power, in refusing to acknowledge it as such, They would rather have continued in their first Zeal, than to have left it so soon, without ever acquainting the World why they did so. In this we have a bright Testimony of the weakness of Humane Nature, and of the Possibility of the Stars of the first magnitude their suffering an Eclipse in the midst of their Carreer of Light.

God forbid, that in making Reflections upon this Pamphlet, I add to the ill Circumstances these Reverend Bishops are in, from the harsh Censures of the most of Protestants both at home and abroad; and I confess my self to be of the Humour of *Constantine*, who us'd to say, *If he found a Bishop in the Act of Adultry, he would throw his Mantle over him*. But no body will think the respect I owe them (as being my ghostly Fathers) should forbid a *Refutation* of a Paper, that at the bottom is Levell'd against the King and both Houses of Parlia-

Parliament that Suspended them, and at all the rest of the Reverend Bishops, and other Clergy who took the Oaths to their Majesties, in Obedience to the Act of Parliament. For without all question, so hearty and so zealous an appearance for them who have refus'd the Oaths, must be more than a tacit Reflection upon others that did so.

To come to the *Pamphlet* it self, I shall only touch at the Passages of it, which seem to have any weight even in the Opinion of the *Author*, or rather *Authors* themselves: For the canting strain, and a thousand Expressions foreign to the Affair, are neither worthy of any body's reading, nor answer.

The *Title* it self is Comprehensible enough, and tho' the Gentleman that Fathers the *Pamphlet*, would seem to be only or most concern'd to vindicate his own and his Neighbours their *Address*; yet he shuffles in both in the *Title page*, and all along the *Pamphlet* it self, an *Apology for the Suspended Bishops*. At first sight of this specious *Title*, I believe other People were as much mistaken as I; For I immediately thought I had fallen upon some mighty Treasure, hidden to this moment from all Mankind but the Suspended Bishops themselves. I imagin'd that in this Paper we was to expect an account of all those profound Reasons which determin'd the Bishops against taking the Oaths: And which Reasons the World had been

in so long expectation of. But, alas! the poor Gentlemen, in stead of really vindicating the Bishops, as his *Title* bears, leaves them in a thousand times worse Case than he found them. For if he had been prevail'd with not to appear thus in print, *invita Minerva*, we might have still continu'd in an awful expectation of those thundring Arguments for refusing the Oaths, which these Fathers have thought fit hitherto to lock up in their own Breast: Whereas on the contrary, by so ridiculous and nonsensical an Apology, he has given occasion to the World, to think more harshly of the Cause he undertakes, and to ascribe his Friends, their stiffness, rather to a piece of groundless sullenness, than to any perswasion from Reason. This Thought will be the rather natural to those who reads the Apology: That all the Country about knows it was the great product of the united Brains of those sort of Men, tho' they took the Oaths themselves, who are indeed far greater Enemies to the present Settlement, than those who refus'd them.

In his Dedication he begins with a Reflection on all those of a contrary Opinion to his, calling them a *restless Faction*; and at the same time, he begs the question for himself, in calling the Cause he vindicates, *Truth and Charity*; alas! the Gentleman does not consider, that the People he calls a *restless Faction*, as being an Enemy to his Address, is the whole Noble-men, Clergy, Gentlemen and Commons

mons of *England*, except a few of his own stamp; For it's no fewer than all these that abhor such an Address, and are against the design of it. But for calling his Address *Truth and Charity*; I know not in what sense he means it; for it's certain, that instead of *Charity*, it's in it self (as I have formerly said) an *insinuation* that all those who have in the Parliament House consented to the *Act for disabling the Bishops*, are in the wrong; and that all the rest of the Clergy, who have obeyed the Laws by taking the Oaths, are so too. Thus we see a Specimen of the Man's Charity.

In the next place, he accuses his Enemies (as he calls them) for calling the Authors and Subscribers of the Address, a *Popish Jury*; an Accusation these Gentlemen scarcely can be tax'd with. The Roman Catholicks, it must be confest, have more Wit than to have medled in such a business; instead of signing any such Address, they would rather play the *Politicians*, infomenting the differences amongst us, by under-hand influencing such unthinking People as the Author and those of his Gang, to do it for them, thereby making use of the Cat's Paw to pull out the Chestnut. It's on such weak folk as our *Glocester* Addressers, that the Roman Catholicks can impose Follies, that they are wiser than to own themselves: And it will be found upon search, that the *Popish implicit Faith* to the dictates of their Priests, comes nothing short of the Addressers

ignorant Devotion for the Suspended Bishops. Much good may this Implicit Faith do both; for no Man of true Sense will long to share with them.

To come to the Pamphlet it self; I need not trouble the Reader with a recapitulation of a long canting Rapsody he has in the first Pages, of which, all the Sense I can make, is a design to cast Dust upon the *Addressers* in the last Reign, for the *Declaration about Liberty of Conscience.* I shall not rip up these old Sores, I wish they may be for ever so Cicatriz'd as never to break out in an ungrate remembrance. But it must be said for these *Addressers* in the last Reign, that they were more to be pitied than condemned, considering what insupportable Burdens they had lain under for a great many Years before, from the Persecuting Spirits of some of our own Church, edg'd on by the secret Practices of the Papists. Indeed it was no great wonder, that People who had fill'd the Prisons of *England* with their worn out Carcases, and who had been render'd the Butt of the malice of a Party that play'd the common Enemies game; I say it was no wonder, that these poor People should be somewhat tempted with Liberty, and Exemption from these Severities, and even to thank the hand that gave them that Liberty, tho' it was not with all the necessary Conditions of Law.

But of all Mortals, the Gentlemen of the Au-
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thor's Principles have least reason to cry out against the late Addresses of thanks for *Liberty of Conscience*, if they look back upon their own fawning and ridiculous Addresses in the Reign before it, when King *Charles* was preparing a Yoke for us, that our Ancestors were not acquainted with. Alas! we have not forgot the unhappy days, when these Gentlemen addressed their thanks to King *Charles* for dissolving of Parliaments, for breaking through all the Hedges of the Government, and for laying a Foundation for our slavery. For in no less than in all these, did the Methods us'd by that King, in the end of his Reign, result. And if we must compare the Addresses in King *James's* Reign, with these of King *Charles*, it will be found that the last were the Effects of pure folly and inadvertence of the dangers attending them; whereas the first were the effects of an ill-sin'd gratitude, for a Liberty that fix'd them from a present Ruin, tho' it laid them open to one farther off.

I am very willing to comply with the Author, in a just remembrance of the Zeal and Courage with which the *Seven Bishops* appear'd against the *Declaration for Liberty of Conscience*; and I confess they deserve a great Tribute of praise on that account. But it could have been wish'd, these Fathers had continu'd to concur with the necessary methods taken afterwards, to put us out of Fear of any

any such Illegal Inroachments for the time coming. And we cannot enough regret their turning back in the midst of so glorious a Career. It's indeed true, that the Persecution of these *Reverend Fathers* hasten'd the then *Prince of Orange's* attempt for our delivery; but it is as true, the Design was upon the wheel long before their *Commitment*, and had taken effect, tho' they had never met with the hardship of a long imprisonment in the Tower. They did possibly concur in our deliverance, by opening the Eyes of *England* to see what was to be expected, from a Court that dealt so severely and unjustly with so Pious Fathers of the Church; and we know *active Concurrence* was not to be expected from Men that were accustomed to *Passive Obedience*.

I am not so well acquainted with *mystick Divinity*, as to lay that stress the Author does upon the *Number Seven*, being that of the *Imprison'd Bishops*. I know there has been some very ingenious *Pictures* and *Emblems* fallen upon in their Case, of which, that of the *Seven Lamps* has been none of the worst. But tho' I be as much a Sympathiser with these Pious Fathers as any body can be, yet I am not willing to aggravate beyond measure the hardships of their Imprisonment. Our Author's comparing it to that of the *Holy Martyrs* under

Dioclesian's Persecution, and his calling it a dreadful Confinement among Murderers and Traitors, seems to be somewhat too Poetical; For the Tower was always look'd upon as none of the worst Prisons in the World, at least not altogether so ill as the Dungeons under-ground, where the Primitive Christians were penn'd up. The Gentleman's manner of aggravating the terror of the Tower, puts me in mind of a Story of Alexander the Great, Q. Curtius tells us, that coming to the River Indus, and being to take his Journey home to Persia, he would needs leave behind him some Vestiges and Memoirs of his Expedition for after Ages. Whereupon he caus'd em to make a great many Coats of Armour for Men and Horses, and Mangers, Bridles, and other necessaries of a Camp, all of them thrice as big as the ordinary Sizes; and all this forsooth to make the succeeding Ages believe, the Men and Horses of his Army were all of a Gigantick bigness. The Historian adds this Remark, That Alexander by this piece of vanity, did rather detract from his Fame than add to it: and instead of perswading after Ages of the Gigantick bigness of his Men and Horses, he thereby gave occasion to them to doubt of their true proportion. Just so our Apologist, in setting forth a few days Imprisonment in one of the Royal Palaces of the Kings of England (for such the Tower is) under the Notion of such Prisons as the Primitive

tive Christians were buried alive in under *Dio-
clesian*, does really detract from the real Glory
the Reverend Bishops gain'd by their *Restraint*,
since every body will tell us the vast dispro-
portion between the Dungeons of the Primitive
Christians, and the place where the Seven Bishops
were confin'd.

In the next period, our *Author* seems to be wil-
ling to teach the World how to give Unchari-
table Names to the Suspended Bishops, their stand-
ing out against taking the Oaths: And they are
very little oblig'd to him, for putting such words
as *Obstinacy*, *Pride*, and *Prejudice*, in the Mouths of
uncharitable People, who are inclinable enough
of themselves to put a harsh Interpretation upon
these Reverend Persons their Carriage in that
Point. But they are yet less oblig'd to them, in
taxing them with *mourning in Spirit for the Mife-
ries of the Protestant Religion*. Alas! how strange-
ly does this Man *accuse*, instead of defending the
Persons he Apologises for! And what can he say
worse of them, than that they *mourn in Spirit for
the Miseries of the Protestant Religion*? when those
that have a just measure of Charity for them, be-
lieve they are so far from looking upon the Pro-
testant Religion to be in a worse condition
through this late Revolution, that on the con-
trary, we are all willing to think, these Reve-
rend

rend Persons do rejoice heartily for it, as carrying with it the happiness and prosperity of the Protestant Religion, which otherwise would have been at the bottom of misery.

But he comes to tell us, page 4. That the Bishops Conceal their Reasons why they do not take the Oaths, and therefore he has not the ill manners to dive into them. Pray why an Apology for the Suspended Bishops their not taking the Oaths, and yet not diving into the Reasons why they will not take them? I confess, the Gentleman has fall'n upon a new and hitherto unheard of manner of making an Apology, since he will not enter into the Reasons why they did not the thing for which the Apologises. If he had pleased, he might have sav'd himself and us the trouble of his Pamphlet; for this is all we desire to know, why the Suspended Bishops did not take the Oaths, and he thinks it ill manners to dive into them. Thus we are just as wise as before, for any thing this Gentleman is pleas'd to tell us to the contrary. Commend me to the Grand Jury of Chester, for drawing up Addresses, and for making Apologies; tho' the one comes never to be delivered, and the other never to touch the Principal Subject it should treat of. I hope this folly in their Apologising, will oblige some of the Reverend Persons
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concern'd to do it themselves, by which they will extraordinarily oblige the World.

But our Apologist comes, page 6. to tell us of the Christian temper of our Holy Primate and his Brethren, in not rejoicing, as others, in the Afflictions of that Calamitous Prince King James; and that in their anguish of Soul, and great pangs of Spirit, they have often wept for their avowed Enemy, and endeavour'd with their Holy Tears, like the Sovereign Balm Tree to cure his Wounds. It's a great pity this Gentleman were not in the Chair, to preach a Panegyrick upon the Suspended Bishops. What stuff and Cant is here, without any design I know of, but either to render these Reverend Persons Cause ridiculous, or the Case of those that have taken contrary Measures to them less odious. Might not the Suspended Bishops have mourn'd for the Afflictions of the late King, without having by their stiffness encouraged a Party that's an Enemy both to them and all of their Religion, tho' never so much against the present Settlement? Where has the Panegyrist learn'd this new kind of *canting flattery*, *Holy Primate*, *Holy Tears*? &c. And what needed the Man tell the World, that these Fathers have endeavour'd by *these their Holy Tears* to cure that unfortunate Prince's Wounds? This is worse of them, than I am wil-

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lingly the World should know. For King James
 his greatest Wounds are certainly his being
 set beside a Throne, his being stop't in the
 midst of his Career of destroying the Protestant
 Religion, the Laws and Liberties of three King-
 doms, his being forc'd to see a Religion he ab-
 hors to become Triumphant in sight of all his
 hopes and endeavours to the contrary. Pray
 do the Bishops endeavour by *their holy tears* to
cure such Wounds as these? Or does their Cham-
 pion design to affront them, with pretending
 they endeavour to bring King James back a-
 gain to his Throne, and to put him in condi-
 tion of executing his begun design upon
 us and our Religion? I know no other
 Cure of his Wound than this. And does
 this our Author under the colour of making
 an Apology for them, venture to put them
 in a new fright, by acquainting the Mob that
they endeavour to cure King James's Wounds,
which is all one, with restoring him to the
Throne. We justly say there is no Wound
 like that of a Friend, and this Champion of
 the Suspended Bishops, whether out of maver-
 tence or design, has said of them what their
 greatest Enemies would scarce have ventur'd on,
 and all under a pretence of writing their Pane-
 gyrick.

I am as much as any against *Hush* Treating
the Suspended Bishops, and I am loath to give
the Name of *Ignis fatuus* to this *Light* (he says to
these Reverend Persons entertain in their Breasts)
But I never thought it was *Hush* Treatment to
get leave to enjoy the Protection of a Govern-
ment at the very time they refuse to acknowledge
the Government that gives it them! And tho every
Body is pleased these Fathers should enjoy Pro-
tection and Safety under the present Settlement,
yet I must tell this Author, That there is no Go-
vernment I know upon Earth that would be so
Favourable in this case as *Ours* is.

To pass over that Mass of indigested Stuff
about the Sacredness of an Oath, on which our
Author expatiates in the 7 and 8 Pages, I cannot
but laugh at the Poor Mans ridiculous Notions
of the Suspended Bishops (their not being yet satisfied
in their Perplexity of their Doubts (to give his own
words tho scarce good or intelligible) which he
says, does so much affect them, that for this reason
they refuse to Swear. The truth is, we are obliged
in good Manners to think, these Reverend Persons
have some Doubts that forbid them to take the
Oaths; but what these Doubts are, neither they
nor this their New Champion are at the Pains to
let us know. It's greatly to be regretted, that this
Divine Spirit, which he says Page 8. *Reigns in*
Honour

their Breasts, should be of the Nature of those
 Spirits our Saviour met with on Earth, *both Deaf*
and Dumb; Deaf against all Reasons offered to
 them, and Dumb as to all Reasons expected from
 them. And tho our Author is greatly in Admi-
 ration of their *former Gallantry* (a word too mate-
 rial for Sons of Peace) yet I can scarce be per-
 swaded, the Parliament will take his Counsel, in
 accepting the *Bishops Parole of Honour for a Formal*
Oath. In the Old *out-of-fashion Trade of Knight*
Errantry, a Parole of Honour might be of suffi-
 cient Value: But the World we know, is become
 Stricter in such Points, than to follow the Martial
 Dictates of such *Don Quixots* as our Author is.
 It had been a Thousand Pities this Gentleman,
 and the rest of his *Gloucester Addressers,* were not
 present at that Session of Parliament, wherein the
 Oaths were enacted; for he had certainly by his
 Eloquence and *Knight-errantry* perswaded the
 Parliament to pass from so Silly a kind of Assu-
 rance as an Oath, and to revive in its place, the
 Sacred Sanction of *Parole of Honour,* as in the
 days of *Amodis de Gaule,* or the *Seven Champions*
of Christendom. But pray forgive me to ask one
 Question of this Learned Author, How comes it
 that the Six Bishops refuse to take the Oaths,
 and yet (as he says) are willing to give their Parole
 of Honour: For if they be willing to give their
 Honour

Honour (and which is a thing most Sacred among Men of Probity) as a Pawn of their Faithfulness to the Government; Why should they stick at giving their Oath for it?

But our Apologist tells us, that one *Huddelston*, *tho a Papist*, was by an Act of Parliament in King Charles his time, excused from taking the Oaths. What then? Must the Suspended Bishops be so too? I do not remember that any of these Reverend Persons had the Good Fortune to preserve the Life of a King, when sought for by Enemies, nor can I find any of their Names mentioned in our History of King Charles's wonderful Escape after the Fatal Battel of Worcester. Until they have as great a Stock of Merit on a like Score as Mr. *Huddelston* had, we must even allow them to come under the Act of Parliament with the rest of England, and allow Mr. *Huddelston* to stand alone in the Act of Parliament, without the Honour of a Clergy-man to bear him company.

This is not all, our Apologist is extremely vex'd, *That the Convention* (I believe he would say the Parliament) *did not Copy out something in Favour of the Bishops, which if it had done*, he tells us, *would have sav'd him and his Friends the labour of an Address*. Alas that the Parliament did not call the *Grand-Jury of Gloucester*, and with them this Learned Author, to set a Copy for them, how

to treat the Bishops that would not take the Oaths. Sure the Parliament would have alter'd all their Measures, if they had had the good Fortune to consult so wise and sedate Heads, who are not for *rapid and critical Haste in Counsels*, as he says, *are the Fate of a great many Men.* We never knew before, of *setting a Copy* to the Two Houses of Parliament, nor till now could we have fallen upon the Men to do it, far less did we know such Mighty Politicians were confin'd to the *County of Gloucester.* But which was yet a greater Omission in the Parliament, They not only forgot to follow a *Gloucester Copy* in Favour of the Bishops, but by this neglect they have had the ill Manners to put so many Great Men as our Author and his Colleagues to the labour of an Address, which must certainly be a great Loss to the Nation, considering the Might Importance of their *Time and Pains.* It's Hop'd the Parliament will in time coming, occasion no such Loss to the World, as the putting these Gentlemen to the Labour of any more Addresses. And yet methinks it could be *no Labour*, to appear in favour of Persons for whom they have so blind a Veneration, and whom they treat so often with the Title of *Majesty.* But at last our Author from making an Apology for the Bishops to make *one* for himself, and his Colleagues the Grand Jury of *Gloucester*, or rather

for their *Address*. And now it is he tells us what the Intent and Heads of the *Address* was. In short, It was (says he) no other than the return of Thanks to His Majesty for His repeated Assurances to maintain our Religion by Law established, and for his Gracious Resolution to grant to all his Subjects (except such Persons as he in his Royal Wisdom should distinguish from the rest) his Gracious Pardon; And Praying that the like Favour might be extended to their Pious Bishops, particularly their Diocesan, that the Incapacity he lyes under by not taking the Oaths, might no longer disable them from serving their Majesties in their several Provinces.

This is the *Address*, if we believe our Apologist, in its full Force, and we need not put our selves to the pains of making a too large Commentary upon it, since it neither deserves nor requires it; I shall only hint at a few Reflections that rise naturally from it.

I. They return Thanks to His Majesty for his reiterated Assurances to maintain our Religion as by Law established. This is just indeed, and never Prince deserved a greater return of Thanks than His Majesty does upon this Score; for it was for the Preservation of our Religion that he ventured his Life and his All in coming over to England at first; and if it had not been for him, it is more than probable, we had been beyond the possibility
of

of a Retreat from Ruine before now. But the manner of Thanks in this Address, seems to be the very same words of our ridiculous Addresses in the two preceding Reigns, when our *Gloucester* Gentlemen, among others, besieged King *Charles* and King *James* with their Thanks for the reiterated Assurances to maintain our Religion as by Law established; when in the mean time every Body of common Sense, saw our Religion was every day inroach'd upon, and that Popery was breaking in upon us like an insuperable Torrent. I am apt to think our *Gloucester* Grand-Jury has been so accustomed to these words of thanking the Kings that designed the Subversion of our Religion, for their Assurances to maintain it, that they cannot get rid of the old rote they then used, now when we are under a King, that tho he were desired, would not alter our Religion by Law established.

II. They thank His Majesty for his Resolution to grant all His Subjects a Gracious Pardon. A Man would naturally infer, that our Grand-Jury found themselves in some need of a good Act of Indemnity; for we all know what sort of Men were most Earnest for having such an Act, even those that needed one most. For my part, I do think His Majesty did express a great deal of good Nature, in granting so Universal an Indemnity, and it was likewise an extraordinary piece of good Policy

Policy so to do at that Juncture : But of all Men living, those that needed it should not have endeavoured to abuse it, by making Addressees afterwards, prejudicial to His Majesties Interest and Honour, and to the Safety of the Government, as this Address of our Grand-Jury was.

III. Our Addressers have by their ordinary inadvertence and Folly, insinuated that the Bishops needed a Pardon, which truly they did not, for *they humbly pray the like Favour (viz. a Pardon) might be extended to their Pious Bishops, particularly their Diocesan.* Whatever Thanks they pretend to pay the King, sure I am, the Suspended Bishops owe none to those Gentlemen who desire a Pardon for them, when they themselves (I hope) are sufficiently perswaded they need none: And if a Man had been design'd to ridicule these Reverend Fathers, it could not been better done, than begging a Pardon for them that had appear'd in the last Reign with so much Zeal for the Liberty and Religion of their Country, and *had suffered a Confinement, like that of the Primitive Martyrs under Dioclesian, among Murtheiers and Traytors* (to use our Authors own words) upon that Score.

IV. Our Addressers have stumbled unhappily upon the Word *Serving their Majesties in their several Provinces.* One would have thought these
Zealous

Zealous Votaries should rather have used the word *Serving God Almighty*, for the Office of Bishops does more immediately refer to that, than to the Service of any Earthly Monarch. It's an ordinary Expression, *to Serve God in the Work of the Ministry*, but it's a new one, *to Serve the King in it*: And I believe these Reverend Persons will be of my Opinion. The word *Provinces* comes in as much from the Purpose, for by *Provinces* (when referring to the Bishops of *England*) are meant two, the Districts of *Canterbury* and *York*; and that of *York* is already happily filled: So that the word *Province* should have been used only in the Singular Number, to mean that of *Canterbury now Vacant*, otherwise it was not good Sense.

But to answer this *Address* in one word: There is no Government in the World, that ever allowed Men to enjoy the greatest Offices and Dignities in it, that would not acknowledge the Government it self some one way or other: And there can be no greater Presumption, nor Affront done the Government, than for a Handful of Men to present a Petition or Address (which is all one) for continuing these Men in Offices, which the Law, and all the Rules of Policy, incapacitate them for. There is no Honest Man but could heartily wish these Reverend Bishops might have their

their Consciences satisfied in point of the Oaths ; but until they satisfy the Law by taking them, we must regret their Misfortune, without wishing them in Offices the Law cannot allow them to enjoy. There is no question, but whenever they shall get over their Scruples, the King will shew as much Kindness to them, as he has been pleased to shew *One of their Coat of late, upon his getting over his.* We have some hopes, that the *Pungent Reasons* which prevail'd with this *Reverend Parson* to change his Sentiments, as to the Lawfulness of the Oaths, may at length prevail with the Bishops too : And it's from thence the World is in so much Impatience *to see that New Convert's Reasons in Print.*

I know not if I be obliged to follow this rambling Apologist through all the Impertinencies in the rest of his Pamphlet ; But I cannot enough admire the wonderful Application he makes of the Fable *about the Camels getting from Jupiter crop'd Ears instead of Horns*, and all this our Author is at pains to relate, meerly for the sake of a fine single Epithet, in calling *Crop'd Ears a Sanctified Dress.* What a Learned Man must this be, that can go back the length of *Esop's* days, only to have a Nonsensical Fling at the Dissenting Ministers, whom such Learned Authors as himself have sometime (for what Reason no body

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knows)

knows) Nicknam'd *Crop'd Ear'd Parsons*. But I would fain know of this Gentleman, whither if he himself had been to ask a Boon of *Jupiter*, it might not have been as much his Interest to desire him to crop his Ears, *as to give him, or allow him to keep Horns*; the one being more visible, and making perhaps a greater Noise in the Neighborhood than the other could possibly do, *especially if hidden by a Perriwig*.

He spends almost all the rest of the Pamphlet in vindicating the *Grand-Juries making their Address to the King, and not to the King and Parliament*. It's not worth the pains to consider, whither they should have Address'd it to the King, or to the Parliament, or to both; for whatever way they were to do it, they were to lose their pains, and to meet with that Just Disdain such a Folly deserves.

The Poor Man, after this, falls into one of the Saddest Fits of Fury against the Presbyterians that can be, and no body knows what has given occasion to this Paroxysm of his. Was it because they condemn'd the *Gloucester Address*? At that rate he might have with the same reason, belsh'd out his Venom at the Better and Learned part of the Church of *England*, who have unanimously condemn'd this Address as much as the *Presbyterians*, as being more concern'd for the Reflection such a Folly brings upon the Church.

But

But how he comes to spend so much time, and so many Invectives against *Doctor du Moulin*, for writing against some Mistakes in the Discipline of the Church of *England*, I know not. The Truth is, I thought both the Man and his Book had been forgotten, but it's probable our Author is Master of so few Books, that it's no wonder he takes pains to cite so many Passages out of one that has casually fallen into his Hands. There is very few I know, that approves *du Moulin's* Heat against the Discipline of our Church; but there are others of the other side nothing behind him, in *Invectives against the Dissenters from the Church*. We have had both before, and of late, several who have gone to that length of Animosity against the Dissenters, as for their meer Sakes to Unchurch all the Protestant Churches in Europe, because of the want of the Order of Bishops among them. And it's very likely, this Uncharitableness of the Church of *England*, against the Protestants abroad (and particularly of the French Church, whereof *Doctor du Moulin* was a Member) might animate the Angry Old Man (as our Author calls him) a little beyond his Design, and beyond Reason and Decency too. So that *Dr. du Moulin* and our Author may even forget one another, since they are equally in the wrong to one anothers Party.

The Author Raves, when he tells us the Reason why People are displeased with his *Gloucester Address*, is because it's in Favour of Men that are Bishops, and for their being so. This is a ridiculous and malicious Reflection; there is no body but has a great Veneration for the Order, and for a great many Learned, Pious and Worthy Persons that compose it: But indeed our Author will have much to do to reconcile the Generality of Mankind (at least Protestants) to the Conduct of the *Suspended Bishops*. It's not because they were Bishops, that this Address in their Favours was generally condemned, but it was because they by their Stiffness have weakened the Hands of the rest of their Order and Communion, and as much as in them lay, cast Dust upon a Revolution that retriv'd our Religion from Ruine, by their not acknowledging it as such.

In the next *Apology* this Gentleman makes for these *Fathers*, it could be wish'd in his Panegyricks upon our Holy Primate, he would use a word less *Monkish* than that of *Seraphick Austerities*. If one who knew not the Zeal of that Reverend Person to the Protestant Religion, were reading this Article of his *Encomium*, he would be inclinable to think the Person the Author speaks of were a Popish Bishop rather than a Protestant one. We put no Value upon that the Romish Church calls by the Name

Name of *Austerities*, which we know they do by *way of Pennance and to gain Merit*; and this thought we know to be infinitely far from this Pious Prelate. It could likewise be wish'd, that in his Praises of his own *Diocesan*, he abstain from such Romantick or Martial Epithets and Expressions as these of *Glorious Exploits*, &c. They belong to *the Sons of Mars*, and not to the *Apostles of Peace*, and that Reverend Person owes him no thanks for his pains.

But I would fain know to what use serves the reaping up the Faults or Mistakes of others in the last Reign? Does the Gentleman think, that because others committed unwarrantable Actions then, that it justifies his and his Colleagues Follies and Faults now? No sure: It was never thought a good Vindication of one Man, to accuse another of the like Guilt. And this must be said in Favour of those that in the last Reign were for an *equivalent*, as he tells us Page 17. They were to be pitied as well as condemn'd, in going any length to satisfy a Prince, that (whatever was his real Designs in granting them a Toleration) yet they were oblig'd to him in the mean time for a Deliverance from the Clutches of a Party of Men *that had made them the Butt of their Anger for a great many years together*. We know it's somewhat Natural for Men to wish an Out-gate from Trouble and Persecution, even at any Rate; but much more when they have a
Door

Door open for it, upon no other Condition, but that of giving Thanks for the Favour received : And I believe this was the Dissenters Case in King *James's* Reign, whatever other unwarrantable things they might after be tempted to, in order to free them from coming under the Clutches of their Enemies a second time. And this colour on the Dissenters Actions will be the rather believed, when coming from one that is of another Communion.

It's one of the strangest things in the World, to hear a Man that Vomits forth such Scurrilous Reflections upon the Dissenters in general, speak so favourably of *Calvin*, as to call him *The Sweet and Angelick Spirit of Calvin* : If Dr. *Heylin* and some of the Stamp were alive, it were a Ground of irreconcilable Quarrel with our Author. But I confess it's ordinary for Men of so Hot Brains as our Author, to be inconsistent with themselves, and therefore we'll let this kind Expression of *Calvin* pass, tho never so much out of purpose.

What a malicious ill-natur'd Reflection is that Page 18. of the Dissenters, their being willing to have seen *the Abomination of a Curs'd Ælia set up over the Archbishops Gate, and Nuncio's Apostolick Whipping Hereſie out of our Protestant Chappels*. I believe there are few but such as our Author, who have so very ill thoughts of that People; and let them be never so great Enemies to the Church of
England,

England, it's certain they are no less to the Church of *Rome*; and the *Roman* Church thinks so themselves.

In the end of this Pamphlet this *Great Champion* comes to raise up a Pillar that has been lying equal with the Ground for a considerable time; and to shew his Skill, he falls upon the Defence of a Tenent that has been sufficiently laugh'd out of Doors long e're now. What ridiculous Stuff have we been vex'd with, in the last two Reigns, about *Passive Obedience*; and we thought the Affair was over, but this Learned Author will needs once more rouse it up out of his Grave. Let the Gentleman play the Fool as much as he will about this Old Tool of *Passive Obedience*, as all he says or can say for it, has been a Thousand times exploded by better Pens; I am not resolved to say over again things that have been already convincingly said against it. And I must say, we have reason to be satisfied of some Peoples being fond of this Principle, if so be *they look upon it as a binding one under the Present Government*.

Our Author needs not terrifie us with the Bugbear of the *Suspended Bishops having many Friends*, Page 20. and of *their not incouraging them to Rise in Arms on their account*. There is no body I hope much afraid of these *their many Friends*, and there are few that dread they may *Disturb the Security of the Nation*, as he Insinuates. But our Author must forgive me to tell him, If *these many Friends* should Rise in Arms,

Arms, yea, tho the Bishops should blow the Trumpet for such an Alarm (as he words it) perhaps it were nothing the worse for us, for a Quash'd Rebellion Settles the Throne the Stronger. The next time our Author troubles us with an *Apology* for the *Suspended Bishops*, he would do well to leave out such Bragging Threats as these, for he mightily Abuses thereby the Cause he Espouses, and certainly the *Suspended Bishops* will disown all such ridiculous and irritating Expressions, if they were put to it.

He comes Dictator like, to dictate to His Majesty How much Honour he would gain by this one Act of Piety, in reinstating the *Suspended Bishops* in their former Capacities, and that it would be as much as that he gain'd by his Atchievement of his Arms when he pass'd the Boyne. I believe the Author is in one of the Rail-ing Fits we read of, wherein Men imagine themselves Kings, or a Stage above them; he is so free with one in that high Elevation. Pray how comes he to know better than the King himself, which is the properest way to gain Honor? A Prince that has in all the great Actions of his Life been in quest of it, should, methinks, know at least as well the Paths of Honor, as a little private Gentleman in the Country, or a few Curates or Parsons whose Brat he has Father'd. It would indeed be a Metaphysick kind of Honor, to reinstate Men in a Capacity the Parliament has Incapacitated them for, especially when they will

will not so much as give the least Assurance of their owning the Government that's desir'd to shew them such a Favour, and to break a *Solemn Sanction* for their Sakes. But when our *Author* speaks of *the reinstating the Suspended Bishops, its being an Act of Piety*, I cannot but laugh at the Poor Notions of such Bigotted Creatures as he. I would fain know where this *Act of Piety* lyes; and if it be *an Act of Piety*, it must be a Duty, and then instead of Petitioning the King to do it, they should have sent in some of their Dissenting Clergy (I mean Dissenting from the Present Settlement, not the Church) to let His Majesty see the great Hazard of omitting such a necessary and binding Duty. What narrow and ridiculous Notions have some People of *Acts of Piety*; sure it's in their opinion another *great Act of the same Nature*, for our *Author* to come the length of *Lambeth* from his Cell in *Gloucestershire*, meerly to seek the Fatherly Blessing of the Holy Blessed, &c. Primate (as he calls him) as being of a greater Value than those of others that have taken the Oaths, and concurr'd with the Present Settlement.

Our *Author's* mentioning *the Honour His Majesty* *acquir'd in passing the Boyne*, puts me in mind of the great Expectations we were in at that time, of *the Efficacy this Success of the Kings might have had upon the Consciences of our Suspended Clergy*: For

we were of Opinion that it might have prov'd a *Convincing Argument* to remove the Scruples that could not be overcome at any time before. But we are mistaken for once, tho we have yet some weak Glimpse of Hopes, *That the Subduing of Limerick, and the rest of Ireland beyond the Channon, may help to open some Peoples Eyes once for all.* Who knows but the *Sees* of the *Suspended Bishops* may be left vacant till that time, and then they may be reinstated in them, without the Necessity of an Address from our *Gloucester Grand-Jury*, or an *Apology* from our *Author*.

But Alas! we have mistaken mightily our *Author* and his *Partners* in this Address, we thought they had been Men a little out of the Road of the World, and through their Confinement to the Country, little acquainted with what pass'd on the publick Theatre; which we deem'd was the reason of their venturing upon such a ridiculous Address. No, the Gentlemen are extraordinarily acquainted at *Rome*, and they are intimately conversant in the *Popes Pallaces*, and in the *Colledge of Cardinals*: For it's there he finds the *News of the Bishops Suspension* was joyfully received: Yea, they have Advice thence, *That the General of the Jesuits receiv'd the Express with Triumph and surprizing Pleasure.* The Truth is, one would be almost ready to think, our *Gloucester Grand-Jury* had kept

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Correspondence with *Rome*, and with no less than *The Pope, the Colledge of Cardinals, and the General of the Jesuits*; yea, that they had sent this *Express* our *Author* mentions. But really I am willing to acquit the Honest Gentlemen of any such Correspondence, and I believe their Acquaintance at *Rome* but small, they talk so ridiculously of things there. It's true; if any body has been at the pains to talk of the *Suspended Bishops at Rome*, they might indeed Laugh at the Measures of some Men, *who made a great Noise once for the Liberty and Religion of their Country, and when it came to be vindicated in a publick Settlement, turn'd about they neither know well whither nor wherefore.* I am of the Opinion, we here at *London* would laugh heartily at the Folly of any of the Cardinals at *Rome*, that should not concur heartily with any thing that might confirm or establish their own Order and Church, but should stand out against it, without telling the World wherefore: And therefore we must upon the like Score, even allow them to laugh at some of us here in *England*. But at *Rome* there will be more laughing at some People I have Characteriz'd, than at the rest of *England*, for their Measures towards them. The *Italians* are generally wiser, than to laugh at what they would do themselves, if they were in the same Case. And if our *Author* be so well acquainted there,

There, dear Sir, I have acquainted us, wherever I have
 been, with any of the Clergy and lower rank Officers and Benefices, without re-
 spect to the Government where they live.

He Scums up his Pamphlet with a New Rapistry of ill Words and not Calumnies, against the Dissenters and all them that have condemn'd the *Glorious* Address, for he puts them row always in one bottom. The Truth is, I am worried with this Stuff, and must even leave the *Glorious* to fetch his Breath a little, whilst for William's Vowing loudly stirring up the covetousness of Money, I make my self Sick as well as Neary. But if any of the Dissenters bear pains to throw away common sense as to answer such Silly Accusations, they may do me good, for I am neither condemn'd, nor have I any to do it. W. L. M. 1704